

Notes and Queries, Number 28, May 11, 1850 eBook

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NOTES

Etymology of Penniel.

Some eighteen years ago, the writer of the following sonnets, by the kindness of the proprietors of a pleasant house upon the banks of the Teviot, enjoyed two happy autumns there. The Roman road which runs between the remains of the camp at Chew Green, in Northumberland, and the Eildon Hills (the Trimontium of General Roy), passed hard by. The road is yet distinctly visible in all its course among the Cheviots, and in the uncultivated tracts; and occasionally also, where the plough has spared it, among the agricultural inclosures.

The house stands near the base of the hill called Penniel or Penniel-heugh: and it is hoped that the etymological derivation of that word now to be hazarded will not imply in the etymologist the credulity of a Monkbarns. *Pen*, it is known, signifies in the Celtic language "a hill". And the word *heil*, in the Celto-Scythian, is, in the Latin, rendered *Sol*. In the Armoric dialect of the Celtic also, *heol* means "the sun:" hence, *Penheil*, *Penheol*, or *Penniel*, "the hill of the sun." Beyond the garden of the abode there stood, and, it is believed, yet stands, a single stone of a once extensive Druid circle, not many years ago destroyed by the then proprietor, who used the sacred remains in building his garden wall. A little farther antiquarian conjecture is necessary to clothe the country with oak woods. Jedwood or Jedworth Forest was part of "the forest" which covered Selkirkshire and parts of the counties around. The Capon Tree, and the King of the Wood, two venerable oaks yet flourishing on the water of Jed, attest the once wooded condition of the land; which is farther irresistibly corroborated by evidence drawn from the interesting volumes of the *Rotuli Parliamentorum*. The Bishops of Glasgow had a religious establishment in the neighbouring sunward village of Nether Ancrum. Of their buildings, of the vicar's house, or of the ancient gardens existing in the memory of persons living, not a vestige now remains. In the first volume of the *Rotuli*, p. 472., there is a Petition, of uncertain date, by the Bishop of Glasgow to Edward I., then in possession of Scotland, in these terms:—

"Derechief pry ly dit Evesqe a soen Segur le Roy qe ly plese aider &c.... e sur ceo transmettr', sa lettre al vesconte de Lanark. E une autre, si ly plest, a ses Forresters de Geddeworth de autant de Merin [meremium, meheremium, wood for building] pour fere une receite a Allyn crom (Ancrum) desur la marche, ou il poet aver recett e entendre a ses ministres qut il le voudrent aver."

To which the King's answer is,—

"Heat Bre Ten' locu R. in Scoc. qd fae'. ei hre meheremiu in Foresta de Selkirk et de Maddesleye usq ad numum quinquaginta quercu."

Thus, no doubt is left that oak woods abounded in the district; and it was under the influence of these beliefs that the sonnets were composed:—



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I.

“Twas on this spot some thousand years ago,
Amid the silence of its hoary wood
By sound unbroken, save the Teviot’s flow,
The lonely Temple of the Druids stood! {450}
The conquering Roman when he urged his way,
That led to triumph, through the neighbouring plain,
And oped the gloomy grove to glare of day,
Awe-stricken gazed, and spared the sacred fane!
One stone of all its circle now remains,
Saved from the modern Goth’s destructive hand;
And by its side I muse: and Fancy reigns;
And giant oaks on Pennial waving stand;
With snowy robe and flowing bears sweep bye
The aged Druid-train beneath the star-lit sky.

II.

“The Druid-train has moved into the wood,
Oh! draw a veil before the hideous scene!
For theirs were offerings of human blood,
With sound of trump and shriek of fear between:
Their sacred grove is fallen, their creed is gone;
And record none remains save this gray stone!
Then come the warlike Saxons; and the years
Roll on in conflict: and the pirate Dane
Uprears his Bloody raven; and his spears
Bristling upon the Broadlaw summit’s plain
Spread terror o’er the vale: and still rude times
Succeed; and Border feuds with conflagration light
Nightly, the Teviot’s wave, and ceaseless crimes
Chase from the holy towers their inmates in affright.

III.

“Land of the South! Oh, lovely land of song!
And is my dwelling by thy classic streams;
And is the fate so fondly wished and long,
Mine in the fullest measure of my dreams,—
By thy green hills and sunny glades to roam,
To live among thy happy shepherd swains
Where now the peaceful virtues have their home;
A blissful lot! nor aught of grief remains



Save for that friend, beloved, bewailed, revered,
To whom my heart for thrice ten years was bound
By truest love and gratitude endeared:
The glory of his land, in whom were found
Genius unmatched, and mastery of the soul,
Beyond all human wight, save Shakspeare's own controul."

F.S.A. L. & E.

* * * * *

Notes on Cunningham's handbook for London.

Soho Square.—Your correspondent "Naso" (p. 244.) has anticipated me in noticing Mr. Cunningham's mistake about Mrs. Cornellys' house in this square; but he has left unnoticed some particulars which deserve to be recorded. Mrs. Cornellys', or *Carlisle House* as it was called, was pulled down at the beginning of the present century (1803 or 1804), and *two* houses built upon its site, now *Jeffery's Music Warehouse* and *Weston's Printing Office*. Some curious old paintings representing banqueting scenes, formerly in *Carlisle House* were carefully preserved until the last few years, in the drawing-room of the corner house, when they were removed to make room for some needed "elegancies" of the modern print shops. The Catholic Chapel in Sutton Street was the banqueting-room of *Carlisle House*; and the connecting passage between it and the house in Soho Square was originally the "Chinese bridge."



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“Teresa Cornelys, Carlisle House, St. Ann, Soho, dealer” appears in the bankrupt list of *The London Gazette* of November, 1772; and in December of the same year, this temple of festivity, and all its gorgeous contents, were thus advertised to be sold by public auction:—

“*Carlisle House, Soho.*—At twelve o’clock on Monday the 14th instant, by Order of the Assignees, Mr. Marshall will sell by Auction on the Premises, in one Lot, All that extensive, commodious, and magnificent House in Soho Square, lately occupied by Mrs. Cornelys, and used for the Public Assemblies of the Nobility and Gentry. Together with all the rich and elegant Furniture, Decorations, China, &c., thereunto belonging, too well-known and universally admired for their aptness and taste to require here any public and extraordinary description thereof. Catalogues to be had at the House, and at Mr. Marshall’s, in St. Martin’s Lane. The curiosity of many to see the house, to prevent improper crowds, and the great damage that might happen therefrom (and the badness of this season) by admitting indifferent and disinterested people, must be an excuse to the public for the Assignees ordering the Catalogues to be sold at 5s. each, which will admit two to see the house, &c., from Monday the 7th instant to the time of sale, Sundays excepted, from ten in the morning to three in the afternoon, and they hope no person or persons will take amiss being refused admittance without Catalogues.”

In December 1774, the nobility and gentry were informed (by advertisement), “That the Assemblies at Carlisle House will commence soon, under the conduct and direction of a *New Manager*,” but notwithstanding the efforts of this person, we find that Mrs. Cornelys resumed her revels here with great spirit in 1776. In 1778, Carlisle House was again publicly advertised to be sold by private contract, or “to be hired as usual;” and subsequently, after having been used as a common exhibition room of “Monstrosities,” a “School of Eloquence,” and “An Infant School of Genius,” it closed its public career through the interference of the magistracy in 1797.

A full and particular account of the rise and fall of “Mrs. Cornelys’ Entertainments at Carlisle House, Soho,” was privately printed two or three years ago, by Thomas Mackinlay, Esq., of the firm of Dalmaine and Co., Soho Square.

Carlisle Street, Soho Square.—The large house at the end of this street, looking into the square, was formerly called *Carlisle House*. In 1770 it was purchased of Lord Delaval by the elder Angelo; who resided in it many years, and built a large riding-school at the back. Bach and Abel, of “Concert” notoriety, resided in the adjoining house. Carlisle Street was then called *King’s Square Court*. {451}

Catherine Street, Strand.—In 1714, a tract was published with the following title:—*The Maypole’s New Year’s Gift or Thanks returned to his Benefactors, humbly inscribed to the Two Corners of Catherine Street, Strand; written by a Parishioner of St. Mary, Savoy.*



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Maiden Lane, Covent Garden.—The well known “Cider Cellar” in this lane was opened about 1730. There is a curious tract, entitled *Adventures under Ground*, 1750, which contains some strange notices of this “Midnight Concert Room.”

Salisbury Change.—Cibber, in the amusing *Apology for his Life*, has the following:—

“Taste and fashion, with us, have always had wings, and fly from one public spectacle to another so wantonly, that I have been informed by those who remember it, that a famous puppet-show in *Salisbury Change* (then standing where *Cecil Street* now is), so far distressed these two celebrated companies, that they were reduced to petition the king for relief against it.”

The New Exchange.—A good description of this once popular mart may be found in Lodwick Rowzee’s *Treatise on the Queene’s Welles*, Lond. 1632. It is as follows:—

“We went to see the *New Exchange*, which is not far from the place of the Common Garden, in the great street called the Strand. The building has a facade of stone, built after the Gothic style, which has lost its colour from age, and is becoming blackish. It contains two long and double galleries, one above the other, in which are distributed several rows great numbers of very rich shops, of drapers and mercers, filled with goods of every kind, and with manufactures of the most beautiful description. There are, for the most part, under the care of well-dressed women, who are busily employed in work, although many are served by young men, called apprentices.”

The Bedford Coffee House, Covent Garden.—In 1763 appeared a small volume under the title of *Memoirs of the Bedford Coffee House, by Genius, dedicated to the most Impudent Man alive.*

EDWARD F. RIMBAULT.

* * * * *

ORIGINAL LETTER OF PETER LE NEVE.

The following was a letter from Le Neve to a Mr. Admall, a herald painter at Wakefield, found in a book of arms belonging to the latter, which came into my possession a few months ago.

E. HAILSTONE.

“Mr. Admall,

“I understand by Mr. Mangay, my deputy at Leeds for the West Riding, that you contemn my lawfull authority of Norroy King of Arms, and have done and will doe as you say, things relating to heraldry, contrary to my prohibition, &c.; these are therefore to



acquaint you, that if you continue in the same mind and will usurp on my office, I intend to make you sensible of the wrong you doe me in my office, by taking out process against you, and making you pay for your transgression. I shall give you no hard words, but shal be as good as my word if there is law in England to restrain you; so chose whether you will due to me good or evill; you shall find me according your friend or open enemy.

“PETER LA NEVE, Norroy.



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“College of Arms, in London,

“28th May, 1719.”

* * * * *

FOLK LORE.

Superstitions of the Midland Counties.—It is believed a sign of “bad luck” to meet a white horse, unless the person *spits* at it, which action is said to avert the ill consequences of the recontre.

A rainy Friday is believed to be followed as a natural and invariable consequence, by a wet Sunday; but I am not aware that the contrary is believed, *viz.*, that fine Friday produces a fine Sunday.

If the fire burns brightly when a person has poked or stirred it up, it is a sign that the *absent* lover, wife, or husband (as the case may be) is in good spirits, and in good humour.

The itching of the right hand palm is said to portend the reception of a gift; which is rendered more certain if the advice in this distich be followed:—

“Rub it ’gainst wood,
’Tis sure to come good.”

Persons with much hair or down upon their arms and hands, will at some future period enjoy great wealth; or as the common expression has it, “are born to be rich.”

HENRY KERSLEY.

Corp. Chris. Hall, Maidstone.

A Rainbow in the Morning, &c.—“Mr. THOMS” (No. 26, p. 413.) says that he believes no one has remarked the philosophy of this proverbial rhyme. Sir Humphry Davy, however, points it out in his *Salmonia*.

* * * * *

ERROR IN JOHNSON’S LIFE OF SELDEN.

In Johnson’s (Geo. W.) *Memoirs of John Selden*, London, 1635, 8vo. pp. 128, 129, is a notice of Dr. Sibthorpe’s celebrated Sermon preached at Northampton, and printed in 1627 with the title of *Apostolike Obedience*. After stating the difficulty experienced in obtaining the necessary sanction for its publication, owing to Abp. Abbot refusing the



requisite *imprimatur*, the author says that ultimately the licence was “*signed by Land himself*, and published under the title of *Apostolical Obedience*.” A reference at the foot of the page to “Rushworth, p. 444,” leads me to conclude that it is on his authority Mr. Johnson has made this statement; but not having access to the “Historical Collections,” I am unable to examine. At any rate, Heylin, in his *Cyprianus Anglicus*, Lond., 1671 fol. p. 159., may be understood to imply the correctness of the assertion.

A copy of this now rare sermon before me {452} proves, however, that the statement is incorrect. At the back of the title is as follows:—

“I have read over this sermon upon *Rom. xiii. 7.*, preached at *Northampton*, at the assises for the county, *Feb. 22, 1626*, by *Robert Synthorpe*, Doctor of Divinity, Vicar of *Brackley*, and I doe approve it as a sermon learnedly and discreetly preached, and agreeable to the *ancient Doctrine* of the *Primitive Church*, both for *Faith* and *good manners*, and to the *Doctrine established* in the *Church of England*, and, therefore, under my hand I give authority for the printing of it, *May 8. 1627.*”

GEO. LONDON.



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It was therefore Bishop *Mountague*, and not *Laud*, who licensed the sermon.

JOHN. J. DREDGE.

* * * * *

POPE AND PETRONIUS.

I have read "Mr. RICH'S" letter with great interest, and I willingly allow that he has combated my charge of plagiarism against Pope, and discussed the subject generally with equal fairness and ability. "But yet," I think that he wanders a little from the point when he says, "the surmise of the plagiarism originates in a misconception of the terms employed by the Latin author, especially *corcillum*." Now the question, in my opinion, turns not so much on what *Petronius said*, as on what *Pope read*; *i.e.* not on the meaning that *Petronius gave* to the word (*corcillum*), but on that which *Pope attributed* to it. I cannot, without further proof, give him credit for having read the words as critically and correctly as "Mr. R." has done. I believe that he looked on it merely as a simple derivative of *cor*, and therefore rendered it "worth," *i.e.* a *moral*, not a *mental* quality.

C. FORBES.

* * * * *

QUERIES.

QUERIES RESPECTING PURVEY ON THE APOCALYPSE, AND BONNER ON THE SEVEN SACRAMENTS.

I beg leave to make the two following Queries:—

1. In Bayle's very useful work, *Scriptorum Illustrium Majoris Brytanniae Catalogus*, fol. Bas. 1559, among the writings ascribed to John Purvey, one of Wycliffe's followers, and (as Walden styles him) *Glossator*, is mentioned *Commentarius in Apocalypsin*, beginning "Apocalypsis, quasi diceret;" and Bayle adds:—

"Praedictus in Apocalypsin Commentarius ex magistri Wielevi lectionibus publicis per Joannem Purvaeum collectus, et nunc per Martinum Lutherum, *Ante centum annos* intitularus, anno Domini 1528, sine authoris nomine, Witembergae fuit excusus. Fuit et ipse Author in carcere, ac cathenis insuper chalybeis, cum ea Commentaria scripsit, ut ex decimo et undecimo ejus scripti capite apparet. Scripsit autem Purvaeus hunc librum anno Domini 1390, ut ex decimo tertio capite et principio vigesimi apparet."



This account of Bayle (who is mistaken, however, about the *title* of the work) is confirmed by Panzer; who, in his *Annales*, vol. ix. p. 87. enters the volume thus, "*Commentarius in Apolcalypsin ante Centum Annos aeditus, cum Praefatione Maritini Lutheri. Wittembergae, 1528. 8vo.*" Can any of your readers refer me to a copy of this book in a public library, or in private hands?



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2. In Lewis's *History of the Translations of the Bible*, edit. 1818. p. 25., he quotes a work of Bishop Bonner, "*Of the Seven Sacraments, 1555*," in which a manuscript English Bible is cited by the Bishop, as then in his possession, "translated out of Latyne in tyme of heresy almost eight-score years before that tyme, *i.e.* about 1395, fayre and truly written in parchment." Lewis proceeds to conjecture, that this MS. was the same which is preserved in the Bodleian Library under the mark Fairfax, 2. And in this erroneous supposition he has been followed by later writers. The copy in question, which belonged to Bonner, is actually in the Archiepiscopal Library at Lambeth, No. 25., and contains the Pentateuch in the *earlier* Wycliffite version (made, no doubt, by Nicholas Hereford), whilst the rest of the Old and New Testament is in the *later* or revised translation by Purvey and his coadjutors. What I now wish to inquire about, is, where can I meet with a copy of Bonner's work, *De Septem Sacramentis*, in which the passages occur referred to by Lewis? They are not in *A Profitable and Necessarye Doctryne, with certayne Homelies adjoynded*, printed in 1555 by John Carood, although one of these homilies is on the subject of the seven sacraments.

F. MADDEN.

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MINOR QUERIES.

Monastery, Arrangement of One.—Any information and particulars respecting the extent, arrangement, and uses of the various buildings for an establishment of fifty Cistercian or Benedictine Monks would be useful to and gratefully received by

A.P.H.

[Has our Querist consulted Professor Willis, "Description of the Ancient Plan of the Monastery of St. Gall in the Ninth Century," accompanying a copy of the plan, and which he will find in the *Archaeological Journal*, vol. v. p. 85.?)

Constantine the Artist.—Who was "M. Constantine, an Italian architect to our late Prince Henry," employed in the masque at the Earl of Somerset's marriage in 1613? and was he the same Constantine de Servi to whom the Prince assigned a yearly pension of 200l. in July 1612? If so, where can more be found respecting him? He is not mentioned on Walpole's *Anecdotes*.

J.G.N.

Josias Ibach Stada.—Who was the artist whose name occurs inscribed on the hoof of the horse of King Charles the Second's equestrian statue at {453} Windsor, as follows:—"1669. Fudit Josias Ibach Stada Bramensis;" and is Mr. Hewitt, in his recent *Memoir of Tobias Rustat*, correct in calling him "Stada, an *Italian* artist?"



J.G.N.

Worm of Lambton.—Is there any published notice of the “Knight and Serpent” tradition regarding this family and parish?

A.C.

[A quarto volume of traditions, gathered in the immediate neighbourhood of the scene of action, was privately printed in the year 1530, under the title of *The Worm of Lambton*.]



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REPLIES.

LUTHER'S TRANSLATION OF THE NEW TESTAMENT.

Luther's solemn request that his translation should on no account be altered, accompanies most of the earlier editions of the N.T. I find it on the reverse of the title-page of the edition in 8vo. printed at Wittemberg by Hans Lufft in 1537, thus:—

"I request all my friends and enemies, my master printer, and reader, will let this New Testament be mine; and, if they have fault to find with it, that they make one of their own. I know well what I do, and see well what others do; but this Testament shall be Luther's German Testament; for carping and cavilling is now without measure or end. And be every one cautioned against other copies, for I have already experienced how negligently and falsely others reprint us."[1]

The disputed verse (1 John, v. 7.) is omitted in all the editions printed under Luther's eye or sanction in his lifetime; but it has not, I think, been remarked that in verse 8. the words *auf erde*, found in later editions, are wanting. The passage stands:—

"Denn drey sind die da zeugen, der Geist, und das Wasser, und das Blut, und die drey sind beysamen."

In the first edition of the Saxon (Duedesche version of Luther's Bible, by Jo. Heddersen, printed in a magnificent volume at Lubeck, by Lo. Dietz, in 1533-4), the verse stands thus:—

"Wente dre synt dede tuechinisse geven, de Geist unde dat Water, unde dat Bloth, unde de dre synt by emander."

A MS. note of a former possessor remarks:—

"The 7th verse is not found here, nor is it in the Bibles of Magdeburg, 1544, of Wittemberg, 1541, ditto 1584, Frankfort, 1560 and 1580."

In the edition of this same version, printed by Hans Lufft, Wittemberg, 1541, the passage is exactly similar; but in one printed by Hans Walther, Magdeburg, 1545, the words *up erdeu* are inserted.

These Saxon versions are interesting from the very great similarity that idiom has to our early language; and they, doubtless, influenced much our own early versions.



In a translation of the N.T. from the Latin of Erasmus (the first printed in Latin with a translation on the same page, and which is very similar in appearance to Udal's), printed at Zurich in 1535, 4to., with a Preface by Johansen Zwikk of Constance, the 7th verse is given (as it was in the Latin); but is distinguished by being printed in brackets, and in both verses we have—

“Unnd die drey dienend in eins.”

Erasmus having admitted the verse into his third edition, gave occasion perhaps to the liberty which has been taken in later times to print both verses, with this distinction, in editions of the Lutheran version. The earliest edition, I believe, in which it thus appears, is one at Wittemberg in 1596, which was repeated in 1597, 1604, 1605[2], and 1625. It also appears, but printed in smaller type, in the Hamburg Bible by Wolder in 1597, in that of Jena 1598, and in Hutter's Nuremburg, 1599.

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In a curious edition of the N.T. printed at Wandesbeck in 1710, in 4to., in which four German versions, the Catholic, the Lutheran, the Reformed, a new version by Reitz, and the received Dutch version, are printed in parallel columns, both verses are given in every instance; but a note points out that Luther uniformly omitted the 7th verse, and the words *auf erde*.

There cannot be a doubt, therefore, that the insertion is entirely unwarranted in any edition of the New Testament professing to be *Luther's* translation.

S.W. SINGER.

April 25. 1850.

[Footnote 1: "Ich bitte alle meine Freunde, und Feinde, meine Meister Druecker und Leser, wolten dis Newe Testament lassen mein sein, Haben sie aber mangel dran, das sie selbs ein eigens fuer sich machen; Ich weiss wol was ich mache, Sehe auch wol was andere machen, Aber dis Testament sol des Luther's Deutsch Testament sein, Denn Meisters und Klugelus ist jtz weder masse noch ende. Und sey jederman gewarnet fuer andern Exemplaren, Denn ich bisher wol erfahren wie unfvleissig und falsch uns andere nachdruecken."][Footnote 2: Fr. Er. Kettner, who printed at Leipsic, in 1696, a long and strenuous defence of the authenticity of the 7th verse, exults in the existence of this verse in an edition of the Bible, Wittemberg, 1606, which is falsely said on the title-page to be *juxta ultimum a Luthero revisum exemplar correctum*.]

Luther's Translation of the Bible (No. 25, p. 309.).—De Wette, in his critical Commentary on the verse 1 John, after stating his opinion that the controverted passage is a spurious interpolation, gives a list of the codices and editions in which the passage is not found, and of those in which it is found.

The passage is *wanting* in all Greek Codd. except Codd. 34. 162. 172. (of his introduction, where it is introduced from the Vulgate), and in all MS. {454} of the Vulgate before the tenth century; in Erasmus' edit. of 1516 and 1518; in Ald. Ed. Venet. 1518; in all editions of Luther's translation published by him during his life-time, and up to 1581; in the edit. Withenb., 1607; Hamb. 1596. 1619. 1620.

The passage is *found* in all the editions printed of the Vulgate, and in all translations from it before Luther; and the edit. complut.; in Erasmus' of 1522, and in his paraphrase; in the edit. of Rob. Stephens, 1546-69; and Beza, 1565-76. 1582; in the Lutheran translations reprinted by Froschauer, Zurich, 1529-31. (but in small type); edit. 1536-89. in brackets; edit. 1597, without the brackets; in the edit. Frankf. 1593; Wittenb. 1596-97, and many later ones. I may add, that the passage is in every edition of recent date that I have seen of the Lutheran Bible, but not, of course, in De Wette's translation.

S.W.

* * * * *

LINES ON LONDON DISSENTING MINISTERS.



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In reply to one of the Queries of "W." (No. 24. p. 383.), I transcribe from the MSS. of Mr. Chewning Blackmore, a Presbyterian minister of Worcester, the "Lines on London Dissenting Ministers of a former Day," which I have never seen entire in print:—

"Behold how Papal Wright with lordly pride
Directs his haughty eye to either side,
Gives forth his doctrine with imperious nod,
And fraught with pride addresses e'en his God.

"Not so the gentle Watts, in him we find
The fairest pattern of a humble mind;
In him the meekest, lowliest virtue dwells,
As mild as light, as soft as ev'ning gales.

"Tuning melodious nonsense, Bradbury stands,
With head uplifted and with dancing hands,
Prone to sedition, and to slander free,
Sacheverell sure was but a type of thee.

"Mark how the pious matrons flock around,
Pleased with the noise of Guyse's empty sound;
How sweetly each unmeaning period flows
To lull the audience to a gentle doze!

"Eternal Bragge in never-ending strains
Unfolds the mysteries Joseph's coat contains,
Of every hue describes a different cause,
And from each patch a solemn mystery draws.

"With soundest judgment and with nicest skill,
The learned Hunt explains his Master's will,
So just his meaning, and his sense to true,
He only pleases the discerning few.

"In Chandler's solid, well-composed discourse,
What wond'rous energy! what mighty force!
Still, friend to Truth, and strict to Reason's rules,
He scorns the censure of unthinking fools.

"But see the accomplish'd orator appear,
Refined his language, and his reasoning dear,
Thou only, Foster, has the pleasing art,
At once to please the ear and mend the heart!



“Lawrence, with clear and solid judgment speaks,
And on the sober mind impression makes,
The sacred truths with justness he explains,
And he from ev’ry hearer praise obtains.”

Of the author of these lines I can give no information. He evidently belonged to the Anti-Calvinistic party. His name does not appear to have been known to Mr. Walter Wilson, the historian of the “Dissenting Churches” of London, although he quotes a portion of them. But they were probably composed between 1728 and 1738. In the former year, Dr. James Foster’s London popularity arose, on the occasion of his undertaking the evening lecture at the Old Jewry. In the year 1738, Mr. Robert Bragge, one of the subjects of the poem, died. Of this gentleman the story is told (and to it the poem evidently alludes), that he was employed no less than four months in developing the mysteries of Joseph’s coat, from Genesis, xxxvii. 3.: “And he made him a coat of many colours.” In reply to the sarcasm on Mr. Bragge, Mr. Walter Wilson states (*Hist. and Ant. of Diss.* ch. i. p. 247.) that the following stanza was composed:—



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“The unwearied Bragge, with zeal, in moving strains,
Unfolds the mysteries Scripture-Book contains;
Marks every truth, of error shows the cause,
And from each mystery useful doctrine draws.”

The unfavourable notice of Dr. Sam. Wright in the opening stanza, is at variance with the general report of biographers. In the copy of the verses in the Blackmore MSS. is this note:—“I think this is too severe on the Dr.” Dr. Wright was admired for his pulpit elocution; and it is said that Archbishop Herring was, in his younger years, a frequent hearer of his, with a view to improve in elocution. The notice of the celebrated Tom Bradbury is grossly unjust. He was a man of wit and courage, though sometimes boisterous and personal. His unsparing opponent, Dr. Caleb Fleming, wrote admiringly of “his musical voice, and the flow of his periods, adapting scripture language to every purpose.”—*The Character of the Rev. Mr. Thos. Bradbury, taken from his own Pen, &c.* Lond. 8vo. 1749, p. 35.

A.B.R.

Dukinfield.

* * * * *

REPLIES TO MINOR QUERIES.

Tracts by Dekker and Nash.—*The Raven's Almanacke*, 1609, is the production of Thomas Dekker, the dramatist, and one of the rarest of his numerous works. A copy sold in the *Gordonstown* sale for seven guineas; and another occurred in Mr. J.H. Bright's collection (No. 1691.); but I have not the sale catalogue at hand to quote the price. Dekker was also the author of a similar work, entitled *The Owle's Almanacke*, 1618; but it is not mentioned in the lists furnished by {455} Lowndes and Dr. Nott. The latter is indeed very inaccurate, omitting many well-known productions of the author, and assigning others to him for which he is not answerable. Whilst upon the subject of Dekker, I cannot resist mentioning a fraud upon his memory which has, I believe, escaped the notice of bibliographers. In 1697 was published a small volume, entitled, *The Young Gallant's Academy, or Directions how he should behave himself in an Ordinary, in a Playhouse, in a Tavern, &c., with the Character of a Town-Huff, by Samuel Vincent*. This is nothing more than a reprint of Dekker's *Gull's Horn-book*, with some slight alterations to adapt it to the times.

Nash's *Terrors of the Night, or a Discourse of Apparitions*, was printed by John Danter for William Jones, 1594. It is a very interesting tract, and contains many personal allusions to its unfortunate author. A copy was sold in Heber's sale (Part IV. No. 1592.) for 5l. 18s. A note in the handwriting of that distinguished collector gives us the following information:—



“Only two other copies are known to exist, one in the Ashbridge Library at Cleveland House, the other, not so fine as the present, bought by Malone at Brand’s, since James Boswell’s, and now (1825) *penes* me, R.H.”

All things considered, I think your correspondent “J.E.” (p. 400.) *may* congratulate himself on having “met with a prize.”



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EDWARD F. RIMBAULT.

Nash's Terrors of the Night.—Excessively rare. Boswell had a copy, and another is in the library of the Earl of Ellesmere, described in Mr. Collier's *Bridgewater Catalogue* as one of the worst of Nash's tracts.

L.

Tureen (No. 25. p. 407.).—The valuable reference to Knox proves the etymology from the Latin. *Terrene*, as an adjective, occurs in old English. See quotation in Halliwell, p. 859.

L.

English Translations of Erasmus' Encomium Moriae (No. 24. p. 385.).—Sir Thomas Challoner's translation of Erasmus' *Praise of Folly* was first printed, I believe, in 1540. Subsequent impressions are dated 1549, 1569, 1577. In 1566, William Pickering had a license "for pryntinge of a mery and pleasaunt history, donne in tymes paste by Erasmus Roterdamus," which possibly might be an impression of the *Praise of Folly*. (See Collier's *Extracts from the Registers of the Stationers' Company*, vol. i. p. 125.). This popular work was again translated in the latter part of the following century, by White Kennet. It was printed at Oxford in 1683, under the title of *Wit against Wisdom, or a Panegyric upon Folly*. This is in all probability the intermediate translation inquired after by your correspondent.

EDWARD F. RIMBAULT.

In answer to "JARLZBERG," I beg to inform him of the following translation of Erasmus' *Praise of Folly*:—

"Moriae Encomium, or the Praise of Folly, made English from the Latin of Erasmus by W. Kennet, of S. Edm. Hall, Oxon, now Lord Bishop of Peterborough. Adorn'd with 46 copper plates, and the effigies of Erasmus and Sir Thos. More, all neatly engraved from the designs of the celebrated Hans Holbeine. 4th edition. 1724."

Kennett, however, in his preface, dated 1683, alludes to two other translations, and to Sir Thomas Challoner's as the *first*. He does not mention the name of the second translator, but alludes to him as "*the modern translator*," and as having lost a good deal of the wit of the book by having "tied himself so strictly to a literal observance of the Latin." This is his excuse for offering to the public a third translation, in which he professes to have allowed himself such "elbow-room of expression as the humoursomeness of the subject and the idiom of the language did invite."



HERMES.

The intermediate translation of the *Moriae Encomium* of Erasmus, to which your correspondent refers, is that by John Wilson, 8vo. London 1661, of which there is a copy in the Bodleian.

M.

Oxford.

Court of Wards.—I cannot tell “J.B.” (No. 11. p. 173.) anything about Mr. D’Israeli’s researches in the Court of Wards; but “J.B.” may be glad to know that there is among the MSS. in the British Museum a treatise on the Court of Wards. I remember seeing it, but have not read it. I dare say it might be usefully published, for we know little in detail about the Court of Wards.



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C.H.

Scala Coeli (No. 23. p. 366.).—In Foxe's *Acts and Mon.*, vol. v. p. 364., Lond. 1838, your Querist may see a copy of a grant from Pope Clement VII. in 1526, to the brethren of a Boston guild, assuring them that any member thereof who should enter the Lady Chapel in St. Botolph's Church, Boston, once a quarter, and say there "a Paternoster, Ave Maria, and Creed, shall have the full remission due to them that visit the Chapel of Scala Scoeli."

H.W.

Twm Shawn Cattie (No. 24, p. 383.).—The following extract from Cliffe's *Book of South Wales*, furnishes a reply to this Query.

In describing the beautiful mountain scenery between Llandovery and Tregaron, he says:—

"High in the rock above the fall yawns a hole, hardly a cavern, where once lurked a famous freebooter of Wales, Twm Sion Catti: the entrance to this cave is through a narrow aperture, formed of two immense slate rocks, which face each other, and the space between them is narrower at the bottom than the top, so {456} that the passage can only be entered sideways, with the figure inclined according to the slanting of the rock."The history of Twm Sion Catti (pronounced Toom Shone Catti), alias Thomas Jones, Esq., is very romantic. He was a natural son of John ap David Moethe, by Catharine, natural daughter of Meredydd ap Ivan ap Robert, grandfather of Sir John Wynne, of Gwydir (see *The Heraldic Visitations of Wales*, published by the Welsh MSS. Society), and is said to have died in 1630, at the age of 61. In early life, 'he was a notorious freebooter and highwayman,' and levied black mail on the country within reach of his mountain abode, with the aid of a small band of followers. He soon reformed, married a rich heiress, was then created a justice of peace for Brecon, and ultimately became sheriff of that county and Carmarthenshire. He was, observes Sir S.R. Meyrick, esteemed as an antiquarian and poet, but is more known for the tricks attributed to him as a robber."

A.B.

Twm Sion Catti.—The noted robber, Twm Sion or Shon Catti, referred to at No. 24. p. 383., was a Welshman who flourished between the years 1590 and 1630. He was the natural son of Sir John Wynne, and obtained his surname of Catti from the appellation of his mother Catherine. In early life he was a brigand of the most audacious character, who plundered and terrified the rich in such a manner that his name was a sufficient warrant for the raising of any sum which he might desire; while his unbounded generosity to the poor or unprotected, joined to an innate love of fun and frolic—for he was a very Eulenspiegel—made him the darling of the people. His chosen dwelling-



place was in the almost inaccessible cave situated near Llandovery, at the junction of the Tywi and the Dethia (the Toothy of Drayton), which still bears his name. As time passed on, he wooed and won the heiress of Ystrad-ffin,



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in the vale of Tywi; and on becoming possessed of her property, abandoned his wild life, and with it the name of Catti; and quietly subsiding into Thomas Jones, Esq., became a poet and antiquary of high reputation. In addition to which, and as if to mark their sense of the value of a man so powerful for good or for evil, the government appointed him high sheriff for the county of Carmarthen. He died universally respected, and left a name which yet kindles many a Welsh heart, or amuses many a cottage circle in the long nights of winter.

His life has been published in an 8vo. volume, which was probably the work to which the "Note" of "MELANION" referred.

SELEUCUS.

Cheshire Round (No. 24. p. 383.).—A dance so called, peculiar to the county from whence it takes its name. The musical notes of the *Cheshire Round* may be seen in *The Dancing Master*, 1721, vol. i., and in Edward Jones' *Cheshire Melodies*. It was sometimes danced "longways for as many us will" (as described in *The Dancing Master*), but more frequently by one person. A handbill of the time of William the Third states, "In Bartholomew Fair, at the Coach-House on the Pav'd stones at Hosier-Lane-End, you shall see a Black that dances the *Cheshire Rounds* to the admiration of all spectators." Michael Root and John Sleepe, two clever caterers of "Bartlemy," also advertise "a little boy that dances the *Cheshire Round* to perfection." There is a portrait of Dogget the celebrated comedian (said to be the only one extant, but query if it is not Penkethman?), representing him dancing the *Cheshire Round*, with the motto "*Ne sutor ultra crepidam.*"

EDWARD F. RIMBAULT.

Horns to a River.—Why the poets give horns to rivers, must be sought for in the poet's book, nature. I like the interpretation given by a glance up some sinuous and shelving valley, where the mighty stream, more than half lost to the eye, is only seen in one or two of its bolder reaches, as it tosses itself here to the right, and there to the left, to find a way for its mountain waters.

The third question about horns I am not able to answer. It would be interesting to know where your correspondent has found it in late Greek.

J.E.

Oxford, April 16. 1850.

Horns.—For answer to the third Query of "L.C." (No. 24. p. 383.), I subscribe the following, from Coleridge:—



“Having quoted the passage from Shakspeare,

“Take thou no scorn
To wear the horn, the lusty horn;
It was a crest ere thou wert born.”

As You Like It, Act iv. sc. 2.

“I question (he says), whether there exists a parallel instance of a phrase, that, like this of ‘Horns,’ is universal in all languages, and yet for which no one has discovered even a plausible origin.”—*Literary Remains*, vol. i. p. 120. Pickering, 1849.



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ROBERT SNOW.

Coal Brandy (No. 22. p. 352.).—This is only a contraction of “coaled brandy,” that is, “burnt brandy,” and has no reference to the *purity* of the spirit. It was the “universal pectoral” of the last century; and more than once I have seen it prepared by “good housewives” and “croaking husbands” in the present, pretty much as directed in the following prescription. It is only necessary to remark, that the orthodox method of “coaling,” or setting the brandy on fire, was effected by dropping “a live coal” (“*gleed*”) or red-hot cinder into the brandy. This is copied from a leaf of paper, on the other side of which are written, in the hand of John Nourse, the great publisher of scientific books in his day, some errata in the first 8vo. edit. of Simsons’s *Euclid*, and hence may be referred to the year 1762. It was written evidently by some {457} “dropper-in,” who found “honest John” suffering from a severe cold, and upon the first piece of paper that came to hand. The writer’s caligraphy bespeaks age, and the punctuation and erasures show him to have been a literary man, and a careful though stilted writer. It is not, however, a hand of which I find any other exemplars amongst Nourse’s correspondence.

“Take two glasses of the best brandy, put them into a cup which may stand over the fire; have two long wires, and put an ounce of sugar-candy upon the wires, and set the brandy on fire. Let it burn till it is put out by itself, and drink it before you go to bed.

“To make it more pectoral, take some rosemary and put it in the brandy, infused for a whole day, before you burn it.”

This is the fundamental element of all the quack medicines for “coughs, colds, catarrhs, and consumption,” from Ford’s “Balsam of Horehound” to Dr. Solomon’s “Balm of Gilead.”

T.S.D.

Shooter’s Hill, April 4.

Howkey or Horkey (No. 17. p. 263.).—Does the following passage from Sir Thomas Overbury’s *Witty Descriptions of the Properties of sundry Persons*, first published, I believe, in 1614, afford any clue to the etymology of this word? It occurs in the description of a Frankling or Yeoman:—

“He allows of honest pastime, and thinks not the bones of the dead anything bruised or the worse for it, though the country lasses dance in the church-yard after even-song. Rock-Monday, and the wake in summer shrotings, the wakeful catches on Christmas eve, *the hoky or seed-cake*, these he yearly keeps, yet holds them no relics of Popery.”



As I have not the book by me, and am only quoting from an extract, I am unable to give a more precise reference.

E.R.J.H.

Chancery Lane.

It may be possible further the purpose of the noble Querist as to the word *Howkey* or *Horkey*, if I state, that when in my boyhood I was accustomed to hear this word, it was pronounced as if spelt *Hockey*. As *Howkey* I should not have recognised it, nor hardly as *Horkey*.



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AN EAST ANGLIAN.

Hockey, a game played by boys with a stick bent at the end, is very likely derived from *hook*, an Anglo-Saxon word too. But we cannot suppose that anything else was derived from that, and especially when we come to words apparently more genuine than that. It seems natural to connect them with a hock-tide, Hoch-zeit (German), and Heoh-tid (A.-S.), a name given to more than one season when it was usual to have games and festivities. Now surely this is nothing else than *high* tide, a time of some high feast; as we vulgarly say, “high days and holidays.” So in the Scripture, “that Sabbath day was a high day.” So high Mass. We Protestants have no conception of the close connection between the superior sanctity and the superior jollity of a particular season. Among the heathen Romans, *festicus* is derived from *festus*.^[3] We say high romps, high jinks.

See Wachter, who applies Hoch-zeit to Christmas, Easter, and Whitsuntide, and says it may be derived either from high, or from *Hogen*, “gaudere,” which also see. He says that the lower Saxons “hodie utuntur ‘*Hoega*’” to mean “gaudium privatum et publicum convivale et nuptiale.” See also Hohen. See Lye, who has also heah, freols summa festivitas, summum festum.

Ihre (*Lex. Suio Goth.*) says *Hugna* is “to make glad.” But in Hog-tid he observes, that gladness is only the secondary meaning of *Hogen*,—“*Hokanat* vocabatur a Borealibus festum quod media hieme celebrabatur;” and he shows that hawks were formerly sacrificed at it.

C.B.

[Footnote 3: Is not the derivation of “feast” and “fast” originally the same? that which is appointed, connected with “*fas*,” and that from “*fari*.”]

Howkey or *Horkey* (No. 17. p. 263.).—Is not this word simply a corruption of *Hockey*? Vide under “Hock-cart,” in *Brand’s Antiquities* by Ellis, where the following quotation from *Poor Robin’s Almanack* for 1676 occurs:—

“*Hoacky* is brought home with hallowing,
Boys with plum-cake the cart following.”

J.M.B.

Luther’s Portrait at Warwick Castle (No. 25. p. 400.).—The Portrait by Holbein, in Warwick Castle, certainly erroneously stated to be that of Luther, was, I believe, engraved as such in Knight’s *Portrait Gallery*, published by the Society for the Diffusion of Useful Knowledge. I cannot find in any account of Helbein’s works a mention of a portrait of Luther by him.



S.W.

Symbolism of Flowers, etc.—In reference to works illustrative of poetical, mythological, scriptural, and historical associations connected with animals and plants, inquired for in No. 11. p. 173., many a literary man must equally desire an interpreter,—

“T’ unbind the charms that in slight fables lie,
And teach that truth is truest poesy.”



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Yet, in the English language there is, I believe, no work of this description; and I therefore beg leave to suggest, that your learned correspondents may contribute to a very useful compilation by furnishing illustrations, or references to illustrations, critical and poetical, collected from the most valuable authors, ancient and modern; and that this “sacred eloquence,” {458}

“Where'er 'tis found
On Christian or on heathen ground,”

if transplanted into learned pages, would to many readers, afford much pleasure. Meanwhile, I would refer Querist to the useful work of Camerarius on *Symbols and Emblems*.

“Do thou, bright Phoebus, guide me luckily
To the first plant by some kind augury.”

The proverbial expression, “Under the rose,” appears opportunely in p. 214, beautifully illustrated[4], but still deserving further consideration. Schedius (*De Diis Gemanis*) and others have, with much learning, shown Venus Urania to be the same as Isis Myrionyma. With erudition not inferior, but in support of a peculiar theory, Gorop. Bacanus maintains Harpocrates and Cupido, son of Venus Uranis, to be one and the same hieroglyphical character. I shall now endeavour to explain the symbolism and dedication of the Rose. This “flower of flowers” adumbrates the highest faculty of human nature—*Reason*, and Silence, or the rest of the reasoning powers, which is indicated by the Greek term [Greek: epistaemae], *science*. (See Harris's *Philosoph. Arrang.* p. 444., and *Hermes*, p. 369.). To whom, then, could the hieroglyphical rose have been more appropriately dedicated than Harpocrates, who is described with his finger pointing to his mouth—*tacito plenus amore*—a proper emblem of that silence with which we ought to behave in religious matters.

T.J.

[Footnote 4: Has “ARCHILAEUS” looked for these verses into the *Rhodologia* of Rosenbergius? I have in vain searched for them under “Rosae,” in the *Amphitheatrum sapientiae* of Dornavius.]

“*Where England's Monarch*” (No. 26. p. 415.).—The two lines inquired for are in Bramston's *Man of Taste*, a poem printed about the middle of the last century. I need hardly add, that the poet was misinformed, it being well known that Charles I., when brought to trial, refused to plead or *to take off his hat*.

There is an account of Duke of Marlborough's adventure with Barnard in the *Gentleman's Magazine*, May 1758: but it may be the same as that in the *Annual Register*.



BRAYBROOKE

April 27.

Journeyman (No. 19. p. 309.).—"GOMER" may like to know that the old labourers in North Essex still speak of a day's ploughing as a "*journey at plough*."

BRAYBROOKE.

Sydenham or Tidenham.—I have no doubt as to Sydenham, included in the inquiry respecting Cromwell's Estates (No. 24. p. 389.), being *Tidenham*; for this manor, the property of the Marquis of Worcester, was possessed by Cromwell; and, among my title deeds connected with this parish, I have Court Rolls *in Cromwell's name* both for *Tidenham* itself and for *Beachley*, a mesne manor within it.



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These manors, which were inherited from the Herberts by the Somersets, were taken out of the former Marches by the statute 27 Hen. VIII. cap. 26. Sec. 13., and annexed, together with *Woolaston*, similarly circumstanced, to the country of Gloucester and to the hundred of Westbury; of which hundred, in a legal sense, they still continue a part.

GEO. ORMEROD.

Sedbury Park, Chepstow, April 18. 1850.

J.B.'s Treatise on Nature and Art (No. 25. p. 401.).—The book to which your correspondent "M." refers, is, I believe, "*The Mysteries of Nature and Art, in Four several Parts: The First of Water Works,—the Second of Fire Works, &c., &c. By John Bate.*"

I have the second edition, 1635; to which is prefixed a rude engraving of the author:—"Vera effigies Johannis Bate, memoria manet, modo permaneat studium et industria."

HERMES.

"*A Frog he would a-woeing go.*"—In answer to the inquiry of "B.G.J." (in No. 25, p. 401.), as to the origin of "'Heigh ho!' says Rowley," I do not think it is older than thirty or thirty-five years, when Liston sang an altered version of the very old song,—

"A frog, he would a-woeing ride,
With sword and buckler by his side,"

and instead of the usual chorus[5], inserted

"Heigho, says Rowley,"

as burthen. Liston's song was published by Goulding and Co., Soho Square, entitled "*The Love-sick Frog,*" with an original air by C.E.H., Esq. (*qy.* Charles Edward Horn?), and an accompaniment by Thomas Cook. The first verse is as follows:—

"A frog he would a-woeing go;
'Heigh ho!' says Rowley;
Whether his mother would let him or no,
With a rowly, powly,
Gammon and spinach,
'Heigh!' and Anthony Rowley,"

R.S.S.

April 23. 1850.



[Footnote 5: In my interleaved copy of Halliwell's *Nursery Rhymes*, I have the original song of the "Frog and Mouse" with three different melodies, and *nonsense* burthens, as sung by my excellent nurse, Betty Richens, whose name I hope to see immortalised in your pages.]

"*My Love and I for kisses played, &c.*" (No. 19. p. 302.).—The little *jeu d'esprit* which "Dr. RIMBAULT" {459} has given from Paget's *Common Place Book*:—

"My love and I for kisses play'd,"

occurs in the MS. volume from which James Boswell extracted "Shakspeare's Verses on the King," but with a much better reading of the last couplet:—

"Nay then, quoth shee, is this your wrangling vaine?
Give mee my stakes, take your own stakes againe."

They are entitled, "Upon a Lover and his Mistris playing for Kisses," and are there without any name or signature. They remind us of Lilly's very elegant "Cupid and Campaspe."

The ballad, or rather ode, as Drayton himself entitles it:—



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“Fair stood the wind for France,”

is to be found in the very rare volume with the following title, *Poemes Lyrick and Pastorall, Odes, Eglogs, The Man in the Moon, by Michael Drayton, Esquire*. At London, printed by R.B. for N.L. and J. Flasket. 12mo. (No date, but circa 1600.)

I think the odes are given in the other volumes of the early editions of Drayton’s *Miscellaneous Poems*; but I speak without book, my collection being in the country.

The selection from Herrick, noticed by Mr. Milner Barry, was made by Dr. Nott of Bristol, whose initials, J.N., are on the title page. “The head and front of my offending” is the Preface of Mr. Pickering’s neat edition of Herrick in 1846.

S.W.S.

March 12. 1850.

[“O.E.” informs us that these pretty lines form No. CCXXXIX. of *A Collection of Epigrams*. London. Printed for J. Walthoe, 1727, and of which a second volume was published in 1737; and “J.B.M.” adds, that they are also to be found in the *Encyclopaedia of Wit*, published about half a century since.]

Teneber Wednesday.—In Hall’s *Chronicle*, under the date of 23rd Hen. VIII., is this passage:

“When Ester began to draw nere, the Parliament for that tyme ended, and was proroged till the last day of Marche, in the next yere. In the Parliament aforesayde was an Acte made that whosoeuer dyd poyson any persone, shoulde be boyled in hote water to the death; which Acte was made bicause one Richard Roose, int the Parliament tyme, had poysoned dyuers persons at the Bishop of Rochester’s place, which Richard, according to the same Acte, was boyled in Smythfelde the *Teneber-Wednysday* following, to the terrible example of all other.”

I conjecture that *Teneber Wednesday* is the Wednesday next before Easter, of “*Feria quarta majoris Hebdomadao*,” and that the name is derived form the Gospel for that day according to the ritual of the Church of Rome.

“*Erat autem fere hora sexta, et tenebroe factoe sunt in universam terram usque in horam nonam. Et obscuratus est sol: et velum templi seissum est medium.*”—Luke, xxiii. 44, 45.

Should this conjecture be ill founded, I shall be glad to see it corrected; at any rate, I shall be obliged if any of your correspondents can supply other instances of the use of the term, or state what are or were the ceremonies peculiar to the day.



C.H. COOPER

Cambridge, April 4. 1850.

P.S. Since the above was written, I have noticed that "*Tenable Wednesday*" occurs three times in the Ordinance for "weshing of all mannar of Lynnon belonging to my Lordes Chapell" in the Northumberland Household Book (pp. 243, 244.). In each instance it is placed between Lady Day and Easter Even.



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[If our correspondent refers to Mr. Hampson's most useful work, *Medii aevi Kalendarium*, vol. i. p. 370., to the words *Tenables*, *Tenabulles*, *Tenebrae*, he will find them explained "The three nights before Easter;" and the following among other illustrations:—"Worshipfull frendis, ye shall cum to holi chirch on Wednysday, Thursday, and Friday at even for to here dyvyne service, as commendable custom of holi chirch has ordeyned. And holi chirch useth the iij dayes, Wednysday, Thursday, and Friday, the service to be saide in the eventyde in derkenes. And hit is called with divers men *Tenables*, but holi chirch *Tenebras*, as *Raccionale Divinorum* seth, that is to say, thieness or derkenes, to commemorate the betrayal of our Lord by night."—*Harl. MS.* 2247. fo. 83.]

The Buckingham Motto.—Permit me to suggest that your correspondents "S." and "P." (No. 18. pp. 283, 284.) are labouring under a mistaken notion in supposing that the line

Sovente me sorene,

belongs to the French idiom, and answers to our phrase "Forget me not." Such a sentiment would be sufficiently appropriate as the parting prayer or injunction of a lover, but does not possess the essential characteristic of a *motto*, which one selects for the purpose of declaring his own sentiments of conduct towards *others*, not to deprecate or direct those of others towards *himself*.

The language employed is, in part, pure Italian, not antiquated, but exactly such as is spoken by persons of education at the present day; and if "S." would again examine the original MS., I make no doubt that he would find the line written *Sovente mi sooviene* (*sovene*), *i.e.* with the personal pronoun in the dative instead of the accusative case. The expression *mi souviene* is equivalent to *mi ricordo*, but is a more elegant form than the latter; and the meaning of the motto will be "I seldom forget,"—a pithy and suggestive sentence, implying as much the memory of a wrong to be avenged as of a favour to be required.

A. RICH, JUN. {460}

Larig.—I am obliged by the suggestions of your correspondents "B.W." and "C.I.R." (No. 24. p. 387.), to which I beg leave to offer the following reply. The Dutch and Flemish (or Netherlandish, as they may be considered one language until the fifteenth century) *Le'er* and *Le'ar* are simply contractions of *Leder*, as Tenkate observes, *euphonis gratia*, by the omission of the *d*, which takes place in other similar words; and what is remarkable in *Ledig*, empty, which becomes *Le'eg*. *Le'erig* is of course *leathery*, or *tough*; but *Lederen* or *Le'ersen*, would be used for *made of leather*, and in A.-S., most probably [A-S: hydig]. We have no such contraction in A.-S.: it is always [A-S: Leether] and [A-S: Leethern]. The epithet, *leathery*-shields, could hardly have been used where they are said to *resound*; and the instance of *vaulted* shields in Judith is, I

think, conclusive. The root of *Leder* is possibly *hlid-an*, to cover HIDE? That of *Leer* possibly *lieren*, amittere, privari?



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I should have noted the instances of the word from Junius and Schilter, which were not unknown to me, but for brevity's sake; and indeed I had not Urry's *Chaucer* at hand to verify the reference of Junius to the Tale of Beryn, the only valuable portion of Urry's book. I knew that a simple reference to the O.H.G. Lari would be sufficient for Dr. Grimm.

Thorkelin, in his very incorrect edition of Beowulf, has followed Lye, in rendering *Lind haebbende*, *Vexilla habens*; and Haldorsen's explanation of *Lind* might have taught him better. Mr. Kemble has rendered it *shield-bearers*, and gives instances in his Glossary of similar combinations, as *rond-haebbendra*, *bord-haebbende*, *scaro-haebbendra*.

S.W. SINGER.

April 15. 1850.

Zenobia a Jewess? (No. 24. p. 383.)—

"To conclude what I have to say of this princess, I shall add here, after M. de Tillemont, that St. Athanasius *took her to be a Jewess*, meaning, without doubt, *in respect of her religion*; and that, according to Theodoret, it was to please her that Paul of Samosata, whom she patronised, professed opinions very like those of the Jews concerning the person of Jesus Christ, saying that he was only a mere man, who had nothing in his nature superior to other men, nor was distinguished from them any otherwise than by a more abundant participation of the divine grace."—Crevier, *Hist. of Rom. Emperors*, Book 27. "Aurelian," vol. ix. p. 174.

M. Crevier refers to "Tillem. Aur. art. 5."

C. FORBES

Temple, April 16.

Temple Stanyan.—The following notices, relating to *one* Temple Stanyan may interest your correspondent "A.G." (No. 24 p. 382.).

"1725. March 23. Died Mrs. — Stanyan, wife of Temple Stanyan, Esq., one of the Chief Clerks in the office of Secretary of State."—*Historical Register*.

"1726. April 28. Temple Stanyan, Esq., one of the Clerks of His Majesty's most Hon. Privy Council, married to Mrs. Pauncefort."—*Ibid*.

There is a monument in one of the churches at Southampton,—



“To the Memory of Catharine, Relict of Admiral Sir Charles Hardy, and only daughter of Temple Stanyan, Esq., of Rawlins in co. Oxon. She died Feb. 19. 1801, aged 75 years. This monument was erected by her only surviving son, Temple Hardy, Captain in His Majesty’s Navy.”

Edward Pauncefort, Esq., was one of the executors of Sir Charles Hardy’s will, proved in Doctors’ Commons, 10th June, 1780.

W.H.

Temple Stanyan wrote a *History of Greece*, 1751, which was common when I was at school, and another book, as Watts says. If the question is biographical, I can say nothing.

C.B.

Temple Stanyan (No. 24. p. 382.).—He also published an *Account of Switzerland*, 8vo. London, 1714.



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M.

"*Who was Temple Stanyan?*" (no. 24. p. 382.) Temple Stanyan was the son of Abraham Stanyan, Esq., a Member of the Kit Kat Club, M.P. for Buckingham, Ambassador to the Porte, a Lord of the Admiralty, etc. Mr. Temple Stanyan was himself also Minister at Constantinople, and at several other courts; and afterwards Under-Secretary of State under both Addison and the Duke of Newcastle. He published in 1714 an Account of Switzerland; and his Grecian history in 2 vols. was, till the publication of Mitford's, the best in our language. I believe that his daughter married Adm. Sir Charles Hardy. He died in 1752.

C.

Auctorite de Dibil (no. 25. p. 205.).—Probably an error of transcription; read *Auctorite de Bibil*.

J.M.B.

The Bristol Riots (No. 22. p. 352.).—"J.B.M." is informed, that the volume to which he alludes is generally considered by Bristolians as the most authentic and fullest narrative that was published of those disgraceful scenes.

J.M.G.

Worcester.

Religious Tract by F.H. (No. 25. p. 400.).—The author of the religious tract which has fallen into the hands of "J.C." is no doubt one of the early Quakers, and probably Francis Howgill. Howgill was originally a clergyman of the Church of England, but afterwards became a Baptist, and in the year 1652 joined the early Quakers, upon hearing the preaching of George Fox. His works were published in folio, in 1676, by Ellis Hookes.

[Greek: Theta]. {461}

Complutensian MSS.—"E.M.B." (No. 25. p. 402.) will find full answers to his Queries, and more interesting information on the same subject, in a note in vol iv. p. 235. of Don Pedro Saban's Spanish translation of Prescott's *Ferdinand and Isabella*. Madrid, 1846.

I am told by an American gentleman, who has seen the MSS. within a month in the library of the University of Madrid, wither they were removed from Alcala in 1837, that the Chaldaic and Hebrew manuscripts are all originals, and on parchment. The only MSS. of Zamora among them are 3 vols. in Latin, translated from the Hebrew.



The Greek MSS., or some of them, are still with the collection as above; and of course were not returned to the Vatican.

H.S.

Morley's Hotel, April 28.

Tablet to Napoleon (No. 17. p. 263., No. 25. p. 406.).—"C.I.R.'s" interpretation can hardly be admitted. The true meaning will be best exhibited by the following form:—

"Napoleoni,
AEgyptiaco,
Bis Italico,
Semper Invicto."

Bis Italico alludes to his twice conquering Italy, viz., in his first campaign, and again in that of Marengo.

C.



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Malone's Blunder (No. 25. p. 403.)—"Mr. BOLTON CORNEY," in his answer on this subject, says very justly, that "before we censure a writer, we should consult his own edition." He has, however, not followed this excellent principle in this case, for he has certainly not looked at the Irish edition of Malone, on which the question arises. He has repeated what I had already stated (No. 24. p. 386.), that the mistake was *not* a blunder of *Malone's*; and he has also pointed out, what had escaped me, Malone's supplemental note containing the first *three* articles of the pretended will of *John Shakspeare*: but when he adds that there is "*no fabrication*" and "*no mystery*" in the case, and that "the blunder of the Irish editor was merely in attempting to *unite the two fragments* as published by Malone," it is quite clear that he has not seen the edition in question, and has, I think, mistaken the whole affair. The Irish editor did *not* attempt to unite Malone's fragments—quite the contrary—he left Malone's first fragment as he found it; but he took the second fragment, namely, the exordium of the pretended will of *John Shakspeare*, and substituted it *bodily* as the exordium of the will of *William Shakspeare*, suppressing altogether the real exordium of the latter. So that this Irish will begins, "I, *John Shakspeare*," &c., and ends, "by me, *William Shakspeare*." I have no doubt that the will of John Shakspeare is a forgery altogether; but the taking three paragraphs of it, and substituting them for the two first paragraphs of *William Shakspeare's* genuine will, is what I call, and what no doubt "Mr. BOLTON CORNEY" will think, on this explanation of the facts, "an audacious fabrication." The best guess I can make as to how, or with what design, the Irish editor should have perpetrated so complicated, and yet so manifest a blunder, is this:—Malone printed the fragment in question at the end of his volume, amongst his "Emendations and additions," as belonging to "*the will before printed*," meaning the forged will of *John Shakspeare*, but that the Irish editor understood him to mean the genuine will of *William Shakspeare*; and so thought that he was only restoring the latter to its integrity: but how he could have overlooked the difference of names, and the want of continuity in the meaning of the documents, is still to me utterly incomprehensible.

C.

Theses.—Perhaps it may assist your correspondent "M." (No. 25. p. 401.) to be informed that the University of Goettingen is particularly rich in "*Theses*" (termed *Disputationes et Dissertationes*), to which there is a large room entirely devoted in the library of that university; together with the transactions of learned bodies. A special librarian is attached to this department, which is much consulted. A Catalogue was begun



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to be published of this collection, so far as respects the *Memoirs* contained in the various transactions, in 1801, by J.D. Reuss; and 16 vols. in 4to. had appeared up to 1821; after which, I believe, the publication has been suspended. Of Catalogues of Theses, I think the following work is in good esteem:—*Dissert. Acad. Upsal. habitae sub Praesid. C.P. Thunberg*, 3 tom. 8vo. Goetting. 1799-1801. The second part of vol. ii. in the *Catalogus Bibliothecae Thottiauae* (7 vol. 8vo. Fauniae, 1789-1795.) contains a catalogue, which it might be well to consult, of dissertations under the name of the president or head of the institution or college where they were delivered, than under the writer's name. At least, in a *collective* sense the former method is adopted, as in the following instance: *Schultens, (Alb.) Sylloge Dissertationem Philologico-Eregeticarum, adversis Auctoribus Editarum, sub Praesidio A. Schultens, etc.*, 2 tom.: although, if the author should happen to be distinguished for his other productions, *all* that he wrote is anxiously sought out, and placed under his own name.

J.M.

Oxford, April 24.

["M." may also be referred to the *Catalogus Dissertationum Academicarum quibus super aucta est Bibliotheca Bodleiana*. A quarto volume, printed at the Oxford University Press in 1834.]

MSS. of Locke (No. 25. p. 401.).—"C." is informed {462} that Dr. Thomas Hancock died at Lisburn, in Ireland, during the past year. The papers of Locke respecting which he inquires are probably still in the possession of Dr. H.'s son.

[Greek: Theta]

* * * * *

MISCELLANIES.

Spur Money.—Although I used often, twenty years ago, when a chorister at the Chapel Royal, to take part in levying a fine on all who entered that place with spurs on, I was not aware of its origin till I saw it explained in your interesting publication (No. 23. p. 374.). There was a custom however, connected with this impost, the origin of which I should be glad to learn. After the claim was made, the person from whom it was sought to be exacted had the power to summon the youngest chorister before him, and request him to "repeat his gamut," and if he failed, the spur-bearer was entitled to exemption.

E.J.H.



Spur Money.—I beg to offer the following humble illustration of spur-money, which I copied from the belfry wall of All Saints Church at Hastings:—

1.

“This is a belfry that is free
For all those that civil be:
And if you please to chime or ring,
It is a very pleasant thing.

2.

“There is no musick play’d or sung,
Like unto bells when they’re well rung:
Then right your bells well, if you can—
Silence is best for every man.



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3.

“But if you ring in *spur or hat*,
Sixpence you pay—be sure of that:
And if a bell you overthrow,
Pray pay a groat before you go.”

(dated) 1756.

ALFRED GATTY.

Ecclesfield, April 6. 1850.

Note Books.—Looking at what your correspondent says about “Note Books,” I think the following hint may be useful to others, as it has been to myself. Many persons never get so far as the formality of a common-place book, and do not like to write in their books. Let them follow my plan. The envelope maker will procure them any number of little slips of white paper, with a touch of isinglass at each of the four corners. Let the note be written on one of these, and then let the slip be stuck into any book which is sure to be wanted in connection with the subject when it comes up again; either by one, two, or four corners, as convenient. The isinglass will not hurt the book, if ever it be wanted to remove the slip. A note is more in the way, when attached to a book which suggested it, than when buried among unindexed miscellanies; and there are few who index themselves. Your motto is good as far as it goes; but the other half is wanting:—

“When made a note of,—find if you can.”

M.

* * * * *

LADY RACHAEL RUSSELL.

Mr. Dyce has admitted Lady Rachael Russell among his *British Poetesses* on account of the following verses:—

TO THE MEMORY OF HER HUSBAND.

“Right noble twice, by virtue and by birth,
Of Heaven lov’d, and honour’d on the earth;
His country’s hope, his kindred’s chief delight,
My husband dear, more than this world’s light,
Death hath me reft. But I from death will take
His memory, to whom this tomb I make.
John was his name (ah, was! wretch must I say),
Lord Russell once, now my tear-thirsty clay.”



Now “John” was not the Christian name of William Lord Russell, so that these verses could not have come from his widow’s pen. Indeed, they are much older than Lady Rachael’s time, and may be found on the monument in Westminster Abbey erected by Lady Russell, in the reign of Queen Elizabeth, to John Lord Russell, who died in 1584.

P. CUNNINGHAM.

* * * * *

Byron and Tacitus (No. 20. p. 390.).—To your young friend, who honestly signs himself “A SCHOOLBOY,” let an older correspondent say, that he will do more wisely to let the rules of his teachers keep him from perusing an author who makes a mock of all moral and all honourable feelings. But if he wishes to know whether the introduction of the sentence from Tacitus into a poetical tale should be called “cabbaging,” the reply will properly be, No. The poet expected that the well-known figure, which he had thus thrown into verse, would be immediately recognised by every literary reader,



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and that the recognition would give pleasure. He was trying his hand at a task of which it has been affirmed by a master, that *Difficile est proprie communia dicere*. The Schoolboy knows where to find these words; and I hope that he also knows where to find the words of one who speaks with greater authority, and has said most kindly, "Cease, my son, to hear [read] the instruction that causeth to err."

H.W.

Aboriginal Chambers near Tilbury.—It is proposed to descend some of the aboriginal chambers alluded to by Camden, near Tilbury in Essex. In consequence, however, of Camden having named a wrong parish, later antiquaries have been puzzled to ascertain their precise whereabouts. Mr. Crafter, in 1848, after many days' labour, found them out; and a brief notice of them was given {463} in an article upon "Primaeval Britain" in the *West Kent Almanack for 1849*. Hasted mentions similar pits in Crayford Parish, Kent. In Dartford parish is another called "the Sound Hole," from the echoes, &c., made upon a stone being thrown down. Mr. S. Laudale intends an examination of it this summer. Tradition reports that there are three enormous caverns, which communicate with the central shaft.

How, or what, is the best way of driving the foul air out of those chambers which are aloof from the central shaft?

[Greek: Delta]

Sir R. Haigh's Letter-Book.—A few days ago, Messrs. Puttick and Simpson sold a very important manuscript, the original letter-book of Sir R. Haigh, of Lancashire, of the time of Charles II. It fetched 51l., being bought by a collector whose name has not transpired; but perhaps this notice, if you kindly insert it, may induce the purchaser to edit it for the Chetham Society, to whose publications it would for a most valuable addition.

R.

A Phonetic Peculiarity.—I venture to note as a very curious phonetic peculiarity, that we have in the English language a large number of monosyllabic words ending in *sh*, all of which are expressive of some violent action or emotion. I quote a few which have occurred without search, in alphabetical order. "Brush, brash, crash, crush, dash, gash, gush, hash, gnash, lash, mash, pash, push, quash, rush, slash, smash, squash, thrash."

J.M.B.

* * * * *



MISCELLANEOUS.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

At the late Annual Meeting of the Shakespeare Society it was announced that a complete collection of the works of Thomas Heywood had been determined upon, and the first volume containing six plays was laid upon the table. It was also shown that Mr. Collier's *Essay on the Chandos Portrait* had only been delayed from a desire to obtain the most novel and accurate information.

The members of the Percy Society will be glad to hear, that at the Annual Meeting on the 1st instant, the immediate publication of the third volume of Mr. Wright's edition of the *Canterbury Tales* was announced.



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The plan for the *restoration of Chaucer's tomb* in Poet's Corner has at length assumed a practical shape. It has been ascertained that less than 100l. will do every thing that can be desired to repair the ravages of time, and preserve the monument for centuries to come. It is proposed to raise this sum by subscriptions of five shillings, that more may share in the good work; and a committee has been formed to carry out this scheme, which has already received the sanction of the Earl of Carlisle, the Earl of Ellesmere, Lord Braybrooke, Mr. Charles Wynn, and other distinguished lovers of literature. Subscriptions are received by every member of the committee, and parties resident in the country may remit them by post-office orders payable at Charing Cross in favour of William Richard Drake, Esq., F.S.A., of 46. Parliament Street, the Honorary Treasurer; or of William J. Thoms, Esq., the Honorary Secretary of the Committee.

The Annual Meeting of the Camden Society on the 2d instant, under the Presidentship of Lord Braybrooke, gave general satisfaction. The council reported the publication during the past year of the *Peterborough Chronicle*; the *Letters of Elizabeth and James VI.*; and the *Chronicle of Queen Jane*. This last volume was then only on the eve of circulation; it has since been issued, and found to justify the announcement of the council that it is work of great historical value, and an interesting companion to *Machyn's Diary*.

We have received the following Catalogues:—James Darling's (21. Little Queen Street, Lincoln's Inn Fields) Catalogue of Books Old and New, Theological and Miscellaneous, and Andrew Clark's (4. City Road) Catalogue, No. 8., of Books in English and Foreign Theology, Literature, Roman Catholic Controversy, Classics, &c.

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COMPLETION OF OUR FIRST VOLUME.—*Two more numbers will complete our First Volume, to which a very full Index is preparing. A Second Volume, of the same size, will be completed at the end of December, and we shall then be enabled to judge how far it will be desirable to adopt the system of Half-Yearly or Yearly volumes.*

Our readers will find the present and two following Numbers principally occupied with REPLIES, as it is obviously desirable that they should, as far as possible, appear in the same volume as the QUERIES to which they refer.

COLLAR OF SS. *This subject shall be brought forward early in the next volume.*



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E.S.T. *Thanks.* The Query and Folk Lore *shall appear as soon as possible.*

W.M.T. *is also thanked. It can scarcely be necessary to assure him, that had we known what he has so kindly informed us, the article he alludes to would not have been inserted, nay, we are sure we may add, that the friend who sent it would never have handed it to us for publication.*

* * * * * {464}

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See also the *Gentleman’s Magazine* for February 1850.

Oxford: JOHN HENRY PARKER, and 337. Strand, London.

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